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The Theatre licentious and perverted.

O R, A
S E R M O N
F O R

REFORMATION OF MANNERS.

Preached on the LORD's Day, *Dec. 2. 1770.*

PARTLY OCCASIONED

By the acting of a Comedy, entitled, *The MINOR*, in the licensed Theatre of Edinburgh, on Saturday the 24th of November preceding.

BY *K*
JAMES BAINE, A. M.
Minister of the Gospel at Edinburgh.

Inscribed to SAMUEL FOOTE, Esq;

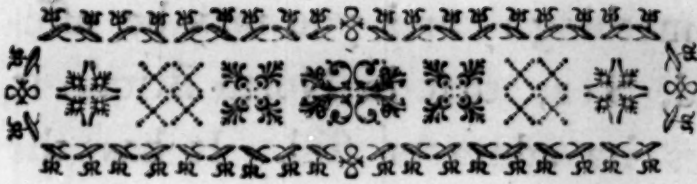
THE THIRD EDITION.

EDINBURGH:

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[Price FOUR PENCE.]





T O

SAMUEL FOOTE, Esq;

S I R,

UNCOMMON or rather
outrè productions, witness
your MINOR, suit the
times. This dedication pretends to
be of that quality, and entirely
out of the beaten track. Instead of
adulation and fulsome flattery, it is
the reverse, and plain.

CHRISTIANITY is certainly worth
A 2 something ;

something : and you may be assured, SIR, that in North Britain it has its admirers still. It has the countenance of law. To insult it, therefore, was neither pious nor prudent. An Aristophanes, worthless as he and his comedy were, compassed the death of a great man. It was fond and foolish, if you aimed at the same success against our holy religion, or what is most venerable in it ; and wicked as foolish. When I recollect the whole of the horrid scene, Mr F O O T E and his spruce band of actors performing their part, it has once and again brought to my mind, the day when the S A V I O U R of our world was inclosed in an assembly of the great
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and gay, dressed in a gorgeous robe, an ensign of mock royalty, to be laughed at. In some such manner have you treated what is most interesting in revelation, and dear to believers of it. Culpable complaisance would not have told you the one half of this. Genuine charity perhaps would have said much more than I have done. Wishing, with all my heart, that you may speedily become as conspicuous a penitent, as you have done despite to the SPIRIT of GRACE,

I am,

S I R,

Your faithful humble servant,

JAMES BAINE.

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JAMES BAKER



ADVERTISEMENT.

THE reader will be disappointed, who hopes to find the question about the lawfulness of the STAGE examined in the following SERMON. That is not the point in view; nor do I see any occasion for it, while some excellent treatises, which clearly prove the sinfulness of it, stand hitherto unrepealed at the bar of reason and holy scripture. Consulting the dissertations of a COLLIER, *Nichols* LAW, ANDERSON, HAYWARD, &c. upon that subject, and comparing these

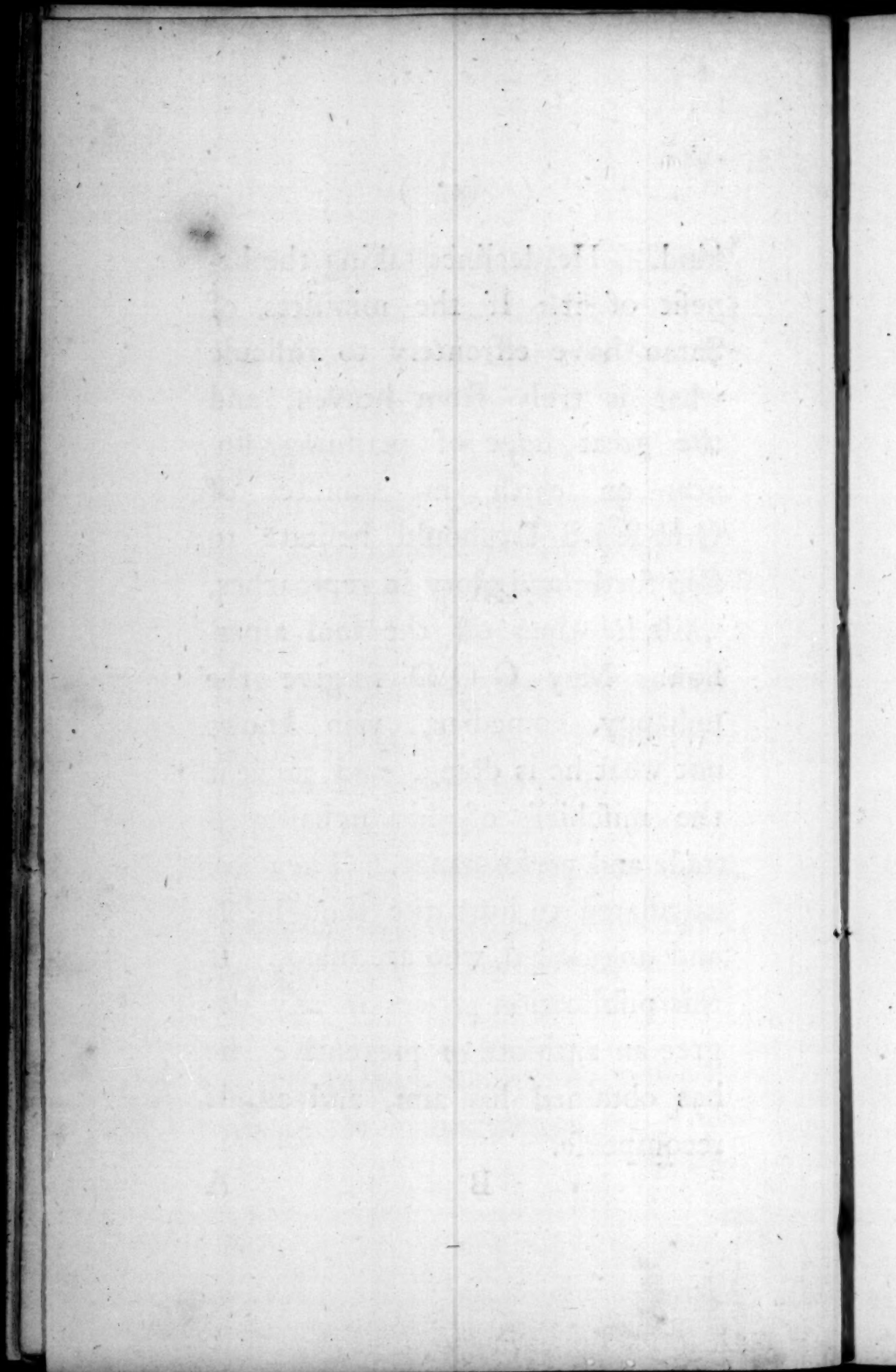
these with the puerile answers made to them, the candid inquirer may be satisfied, that the STAGE is an institution immoral, and inconsistent with the purity of the Christian profession. It is against a general corruption of manners, and a late flagrant prostitution of the STAGE in particular, that the author remonstrates, *viz.* the acting of the MINOR in the licensed theatre of EDINBURGH, upon the 24th of November last : A comedy very disrespectful of religion, injurious to the dead, and as meagre in itself as malicious to others.

EVERY one knows the usual apology for publications of this kind.

kind. He declines taking the benefit of it. If the ministers of Satan have effrontery to ridicule what is truly from heaven, and the great hope of perishing sinners on earth, no minister of **C H R I S T** should hesitate to step forth, and glory in reproaches, while he wipes off the foul aspersions. May **G O D** forgive the unhappy comedian, who knows not what he is doing, and prevent the mischief of his unhallowed trade and performance. They are calculated to hurt the thoughtless and unguarded, who are many. If this publication proves in any degree an antidote or preventive, he has obtained his aim, and ample recompense.

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A
S E R M O N
F O R
REFORMATION of MANNERS.



PSAL. xciv. 16.

WHO WILL RISE UP FOR ME AGAINST
THE EVIL-DOERS? WHO WILL STAND
UP FOR ME AGAINST THE WORKERS
OF INIQUITY?

AS no name or title is affixed to
this psalm, we are uncertain as
to its author. From some parts
of the composition, it is probable, that it

was penned by David. Be that as it will, it appears, that the times in which it was composed, were none of the best, and had a threatening aspect upon the church of G O D ; not so much from the power and persecution of enemies without, as the prevalence of Atheism, profaneness, and corruption of every kind within. In such a dark day, some cheering rays, and hope of better times, dawned on the dejected minds of the L O R D's people. Encouraged by his promise, and former experience of his love, they did not despair to see *judgment yet return to righteousness*, as the psalmist speaks here, ver. 15. and that *the upright in heart would follow after it*. They did not despair to see the daring degeneracy of their times, as ashamed, retire, and be succeeded by morals pure and prevailing. In a word, they were not without hope, that amiable Religion, Religion that highest honour of man, would yet appear in such a lovely respectable form, that her friends might openly espouse

espouse it without reproach or danger.

To compass this end, in the words now read, a banner is displayed for this righteous cause, and all who bear it good-will are invited to accede, and list as volunteers in it. Whether you understand these words as the call of G O D himself, or of his inspired servant the writer of the psalm, it amounts to the same thing.

IN discoursing from them, I propose, as G O D may be pleased to help,

I. To illustrate a little the characters mentioned here of *evil-doers*, and *workers of iniquity*.

II. CONSIDER the import of this address and call to *stand up against* them, or to oppose the progress of vice and impiety.

III. The obligations to comply with this call; pointing out, at the same time, some characters who are particularly bound.

IV.

IV. OFFER some reflections upon what may be said. — To return to the

I. FIRST of these, the characters mentioned in my text, of *evil-doers* and *workers of iniquity*: By these I understand habitual enslaved sinners of every denomination, ungodly, unrighteous, and sensual, with the infernal source and spring of their evil-doings, viz. enmity to GOD and godliness. Hence, what we translate *evil-doers*, may be literally rendered **MA-LIGNANTS**, expressive of their spite and ill-will at the cause of GOD and religion. By some of them iniquity is studied as a science, and they follow it as their daily calling. 'Tis their work to contrive and commit it. The attention of their minds, and vigour of their bodies, their time and talents, are exhausted in this service. Whilst others go a step further, not only making a trade of sin, but they make their boast of it too; and, glorying in their shame, labour hard to extend, and give credit

credit to the baneful commerce. Fearless of human laws, which are a dead letter from the non-execution of them, and divine judgements, from unbelief, being out of sight, they bid defiance to public censure, to justice on earth, and the vengeance of heaven.

TURNING your eyes to the first verses of this psalm, you will see that these sons of irreligion abounded at this time in the land of Judah. He must be greatly destitute of knowledge or of candour, who does not see in them a mournful picture of our own more abandoned and guilty times ; when things most sacred in themselves, and dear to the Christian world, are in a Christian land made the subject of impious derision and drollery ; when those that ought to be the honourable in the earth, are the disgrace of human nature ; when iniquity is to be found in the place of judgment, and the sacred order itself is polluted ; when the shocking vices and
luxury

luxury of the life in vogue are so faithfully copied by inferior ranks; when our very young ones, scarcely acquainted with their mother-tongue, are astonishing proficient in profaneness, and learned in the foulest language of hell.

II. LET us now consider this call and fervent address in my text: *Who will rise up for me against evil-doers? who will stand up for me against the workers of iniquity?* And,

I. THE psalmist does not mean to excuse himself, and cast the burden of this upon others, or that when they are engaged in opposing evil-doers, he should be a spectator only. No: in a contest of this kind, between the cause of GOD, and kingdom of Satan, to be neutral is to be an enemy. *He that is not with me, says our LORD, is against me,* Matth. xii. 30. And it is remarkable, that he spoke thus, when basely reviled

viled by his bitter enemies. Such a lukewarm temper is spoke of as exceeding nauseous and provoking. It was fatal to the church of Laodicea. *I will spue thee out of my mouth*, says our L O R D, Rev. iii. 16. This detestable spirit of indifference is apt to screen itself under the more specious names of prudence, moderation, caution, and the like.—Listening more to the dictates of ease, and their secular interest, than to conscience, they judge it eligible to lie by, and avoid inconveniencies, though they can readily submit to greater in pursuit of worldly pleasure and profit. It is well if they condemn not the zeal of others, exposed in the hottest part of the battle, as forward and rash; but for their part, they modestly retire to a place of safety, and look on. This is consulting with flesh and blood; which we know the great apostle of the Gentiles did not, when sent on an arduous enterprise, no not though he was told of sufferings which he would

be exposed to for its sake. Under the lethargic influence of this cold disposition, how little will some men do for G O D ? how hardly can they be persuaded to stir ? Even some who, in the judgment of charity, are supposed to be the friends of the REDEEMER and his religion, or are willing to be thought so ; though deaf to the warm call in my text, methinks the words of Mordecai to Esther may be loud as thunder in their ears, Esth. iv. 14. There was one probable expedient to save her nation from ruin, but to her an hazardous attempt. She foresaw the danger, and pled it as her excuse. But, says he, *if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place ; but thou and thy father's house shall be destroyed,*

2. T H I S ardent address does intimate, that standing up against workers of iniquity, is a bold undertaking, will meet
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with opposition, and be attended with difficulty and danger. Nor can it well be otherwise. It is striking directly at the works of the devil, and wounding the very vitals of his empire over men. And he is an enemy too subtle and vigilant not to take the alarm, and if possible, by stratagem or strength, by fury or flattery, to countermine it. 'Tis crossing wicked men in their supreme plot and pleasure, that of indulging the reigning desires of their flesh and mind; desires so eager, that they will satisfy these at the expence of health, character, and fortune, nay, at the peril and price of their souls; these gratifications being above all things agreeable to their vitiated taste, and therefore preferred to interests immortal. And who does not know, that thwarting men in their most favourite pursuits, and exposing their works of darkness to public view, will irritate exceedingly, and rouse resentment? No wonder then if this design, though truly honourable, be discouraged

couraged and disgraced by them to the utmost of their power. No wonder if they who undertake it be the derision of evil-doers, and their firmness and undaunted resolution be branded as hypocrisy and artifice, or blind zeal and frenzy. Well apprized of this, the psalmist calls for the aid of others : *Who will stand up for me against the workers of iniquity ?* — Which does imply, in the last place,

3. T H A T this excellent work of withstanding vice and evil-doers, is carried on with advantage by union and concert. It is well known, that there is an intimate though fatal fellowship among the workers of iniquity. It is this chiefly that keeps them in countenance, hardens them in sin, and makes them bold in the defence of it. By them this union is looked upon as order and close ranks in the well-disciplined army, which makes it firm and impenetrable to the attacks of the enemy. In the mercantile and trading

ding world, nay and among mechanics too, the benefit of union is well known: hence, for the sake of more lucrative and extensive commerce, companies and corporations are formed. The like happy effect must union have in combinations of a religious nature; when numbers well affected to G O D, and the best interests of their fellow-men, cordially cement, go on in wise counsel, and vigorous endeavours, to maintain the honour of his most holy name, of heavenly truth, and righteousness, which *exalts a nation*, and stop the progress of sin, which is *the reproach of any people*. The psalmist seems convinced of advantages from such concord, when he so earnestly invites others into confederacy with him. Though a wise man, and brave as wise, and particularly so for his G O D, yet he sometimes found that even the sons of Zeruiah were too strong for himself alone. Therefore, here, *in the multitude of counsellors there is strength and safety*. To this purpose we find, in

a most abandoned age of the Jewish church, I mean in the days of Malachi, when men were not ashamed to say, that *it was in vain to serve the MOST HIGH, that evil-doers were good in his sight, and he delighted in them*, in a word, when GOD and religion were openly insulted, that then *they who feared the LORD spake often one to another*, Mal. iii. 16. They held their meetings, and concerted, to cherish mutual love, and strengthen one another's hands, to support the credit of oppressed godliness, and confound barefaced triumphant Atheism, ——— I proceed,

III. To consider the obligations to prosecute this worthy purpose, pointing out, at the same time, some characters who are more particularly concerned in this work.

I. WITH regard to these obligations, were I to enumerate and enlarge upon them, it would carry me to an undue length. Do
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but observe then, according to my text, that this good work is standing up for G O D : for, as I noticed in the entry, the words may be understood as a fervent call from him : As standing up for that G O D, whose kind hand gave us being, who remembered us in our low estate, who, in rich mercy, called you his people unto his family and service ; for that faithful G O D, in whose cause, tho' we meet with fierce opposition, he will carry the upright through it with honour, and who oft has crowned small beginnings with success and victory. 'Tis standing up for him, whom Stephen saw standing at the right hand of G O D, who is never silent, or out of the way, when his people's cause and interest require his appearance for them ; and therefore has a claim upon their tongue, and pen, and talents, when his injured name and religion demand their exertion. In a word, if piety to G O D, and sacred regards to his honour ; if good-will to the interests of society,

ciety, and eternal weal of men ; if love to posterity, or desire that generations to come should rise up and call you blessed ; if these are obligations, then here they center, and loudly call on you to rise up for G O D, and, by every proper method, labour to stem that deluge of antediluvian vices which has spread over this once happy land, and threatens to drown our metropolis in particular ; a deluge more fatal and more to be dreaded than the waters of Noah were.

L E T me now point out some particular characters who are more especially bound to this good work.

I. MAGISTRATES, and officers of the law hold the first rank here *. They are the ministers

* May not the gentlemen of the long robe be consulted ? To me the outrage complained of seems actionable. My opinion is founded upon the issue of a process carried on against Mr Thomas Woolston, an English divine. The fact is shortly this. From the year 1727

ministers of G O D ; for the powers that be, are of him. As his vicegerents, they are bound to maintain the dignity of his government, the laws of his universal kingdom, that sacred regard to duty, to truth and righteousness, which are the very basis, cement, and soundness of a civil constitution. This is their province, and the great end for which they are clothed

to 1730, Mr Woolston published six discourses upon the miracles of our S A V I O U R, and defences of them. In these he not only argued against the miracles, but treated them in a most ludicrous and indecent way. At the same time, the most abusive expressions were put into the mouth of his Jewish Rabbi. He was tried in Guildhall before Lord Chief Justice Raymond. He spoke several times for himself; and applications were not wanting in his behalf by people of great consideration. He was cast however, sentenced to a year's imprisonment, and to pay a fine of 100 l. *Queritur*, Are the miracles wrought by our S A V I O U R more sacred than the doctrines which he taught? are the laws of England more rigorous than Scotch acts of parliament, against blasphemy and insolent abuse of holy scripture?

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with authority; not to determine articles of faith, or dispense ordinances of the gospel, not to invade the rights of conscience and private judgment, nor by pains and penalties compel the subject unto this or the other belief: no; but, in the language of holy writ, to be *a terror to evil-doers*, to chastise the openly profane and immoral, who disturb the peace and order, and dissolve the strongest bonds of society. To this purpose G O D has girded the magistrate with the sword of justice. And wo to that timid and dastardly, that faithless and crooked judge, who keeps the sword in its sheath, when the abuse of G O D's honour, when the protection of innocence, and punishment of vice, require it to be drawn.

2. A N heavier wo still to the minister of J E S U S, who from cowardice, or being perfidiously polite, can sooth the workers of iniquity, give countenance to sin by his silence or his smile, at the peril
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of the blood of souls, and expence of his MASTER's honour; whose tongue is all eloquence and fire to vindicate or cover the blemishes of his earthly friend; but if outrage is done to the great FRIEND of sinners, to his most venerable name and cause, though set for the defence of these, he is dumb, or but scarcely opens his mouth. In a word, wo to that minister of JESUS, who, trampling upon that sacred institution of discipline, throws down the eternal distinction between the church of CHRIST which is holy, and the world that lies in the wicked one, by welcoming those to the assembly of the upright, and to the table of our LORD there, whose usual haunt is in the congregation of evil-doers, and who can applaud such as set their mouth against the heavens in their lewd and blasphemous talk.

3. UPON this head I must not omit those of honourable birth, or ample fortune, though not invested with civil authority.

Such indulgent favours to some beyond others, are talents undoubtedly to be accounted for; and the prostitution of them to base purposes, will meet with a severe reckoning. Distinction and rank was not conferred with this view, that they who possess it should condemn G O D, the fountain of their honour: nor can their elevation give them the fatal privilege of descending into the common sewer and puddle of vice, to wallow undistinguished among the swinish herd there. That is impossible. Where they do, it makes dreadful havock upon religion, and the morals of a country. It is somehow the prerogative of a superior station, to be the model upon which the many form, and to give a currency to customs good or bad. It is very much in their power to rescue from the contempt of unthinking multitudes, what in itself is truly venerable, and by their frown to make folly and filthiness ashamed. And can ambition while on earth wish for higher dignity? Can a benevolent

lent heart taste of purer pleasure, than thus to diffuse health, prosperity, and substantial happiness among his fellow-mortals ?

4. LET me observe, that every one may do somewhat in this noble cause, and throw in his mite to oppose the increase of Satan's kingdom. Where is he who has not various means for that purpose, if sloth, or a worse principle, did not tie up his hands ? If he has not gold and silver, he may bring goats hair, as the poorer among Israel did for the service of the tabernacle, and it was accepted. For instance, are you not men, and have the affections of human nature ? Cannot ye therefore, like a great and good prince of Israel, be grieved when you see transgressors ? Cannot ye be importunate for them at a throne of grace, and for better times, when, by the effusion of his all-renewing Spirit, instead of hemlock, righteousness shall spring up, and abound in the land ? Cannot you by prudent counsel, and more effectually by
purity

purity and holiness of life, reclaim, and in that way, like another Noah, testify against evil-doers, and condemn their ungodly practices? May you not, if called in judgment, without dissimulation or reserve, bear witness against them? Once more, if some how you have fallen in with abandoned company, and are the unhappy spectators of vices enormous and shocking, may you not in the most prudent manner give intelligence of such crimes, that they may be stigmatized, and the progress of their contagion checked if possible?

WHEN speaking thus, I am aware that some of my hearers will demur. What! think they, will he press us into the infamous trade of informers? That a debauched graceless world have laboured to render the name of informer odious, is very true, and for an obvious reason. It is not consistent with their honour and safety that there should be such a thing. But, with their good leave, an informer in many cases,

cases, and to the point in hand, is an honourable character, and, when acting as such, may be the pious man and the patriot, doing G O D service, and great good to his country. Nor let any think, that this is work only for the mean and vulgar. From history profane and sacred we find persons of the highest rank informing of abuses; and how can a reformation be carried on without it? Ezra ix. 1. 2. *Now when these things were done, the PRINCES came to me, (they were not the poor of the land, but the princes who came to the governor), saying, The people of Israel, the priests, and the Levites have not separated themselves from the people of the land, doing according to their abominations. By these and such like methods may the honourable and the meanest be aiding to oppose evil-doers, and concur to serve G O D, and save their country.*

IT remains to make a few reflections.

I LET

1. Let me address evil-doers, and workers of iniquity, the notoriously profligate, or such as, under a slender profession and form of godliness, distaste and habitually deny its power. Few perhaps of these may be my hearers just now. If they are, be it known unto them, that they are walking contrary to G O D, and he is walking contrary to them. His wrath is already revealed from heaven against your wicked course. War is declared, and hostilities are carried on by you against him, against the sovereign and righteous J U D G E of all, against that L O R D G O D to whom vengeance belongs. Where the contest shall issue, may be easily determined. If you can outwit infinite wisdom, or hide yourself in secret, that G O D shall not see; if O M N I P O T E N C E can faint, and almighty power be wrested from his arm; if you can bribe inflexible justice, or corrupt his purity into the love of sin, or truce with it; then may you be safe. But what delusive
refuges

refuges are these? Absurd however as they are, stupified with such shreds of Atheism and Infidelity, many go on in sin, and cry Peace, peace to themselves. But shall they therefore escape? Verily no. *Ye brutish among the people, where is your understanding? Fools, when will you be wise? He that formed the eye, does not he see? he that teacheth man knowledge, will not he himself know? He that correcteth the Heathen, who have not your light, or means of amendment, will he not much more punish you?* Yes. Psal. xxi. 8. 9. *Thine hand will find out all thine enemies, thy right hand will find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger; the LORD shall swallow them up in his wrath, and the fire shall devour them.*

2. LET me recommend the spirit and pattern in my text to the imitation of all in authority, civil or ecclesiastic rulers. By their very office, magistrates and ministers are

G O D's side.

'Tis treache-

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rous in them, to become advocates for workers of iniquity, or to screen their wicked works from condign punishment or censure. 'Tis treacherous to render the prosecution of them troublesome or impracticable by art and crooked contrivance, or to turn aside the course of justice from delinquents, when convicted. Whatever such patrons of vice may imagine, their practice is a sharing with them in their sins, and they will partake with them in their judgments too. For GOD will not pervert judgment, though, before weak or wicked earthly tribunals, it may be perverted. Friendship, we know, interest, consanguinity, and other connections, or perhaps compassion, are the usual motives, and apology for standing up in behalf of evil-doers. But an Heathen can overthrow these specious pretexts, by telling us, that among them Justice was painted blind; she saw not the person, she only heard the cause. If this does not satisfy, let us look to an instance
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in holy scripture; an instance of impartiality applauded by G O D, and recorded with honour to future ages. You will find the memorable fact, Exod. xxxii. 26. &c. In the worship of the golden calf, which was a treasonable defection from G O D, his name and glory were egregiously contemned. To punish the guilty, Moses calls those who were on the L O R D's side to gather to him. The tribe of Levi instantly obeyed, and spared not the brother-companion or neighbour who were in the offence. By men of loose morals, and little reverence for revelation, this may be condemned as cruelty. But Moses, in the close of life, when pouring out his requests for the tribes of Israel, prays for manifold blessings to Levi on account of his uncorruptedness and zeal. Deut. xxxiii. 8. &c. *Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children. Bless, Lord, his substance,* says the man of G O D, *and*

*accept the work of his hands : smite through
the loins of those that rise up against him.*

To conclude, I doubt not but some of you may be already aware of the occasion of this discourse : A mournful occasion indeed ! Tears of blood are not sufficient to bewail it ; that, in our theatrical entertainments, divinity itself is scarcely spared ; that the most sacred and beneficial operations of the Holy Spirit upon the souls of men, are treated with impious levity, and exposed to public scorn. Regeneration, I mean, or the new birth, in particular, the nature and absolute necessity of which the R E D E E M E R's own lips did inculcate. Such an abuse of Heathen mysteries, foolish and filthy as these were, would not have been well received in Athens and Rome, and might have been dangerous to the droll who scoffed at them. Nor will it justify this outrage to say, that the performer meant only to expose the hypocrisy of a base bawd,
and

and pretender to the new birth. For divine truths so very important can with no propriety be warped in with the ludicrous, else you unavoidably degrade them from their native dignity, to the contempt and laughter of fools. And supposing the lewd Mrs Cole * to be a self-deceiver, presuming that she is a child of G O D, when in reality a slave of the devil; to any humane mind that can be no provocation to mirth, nor justly excite the emotions of it, but rather of deep undisse-

* HE who desires to know more particularly the deformities of this detestable comedy, will find a faithful detail of them, with proper animadversions, in a modest, spirited letter, by a very worthy English clergyman, directed to DAVID GARRICK, Esq; and subscribed ANTI-PROFANUS, lately reprinted here.

REFLECTIONS on the innocence and usefulness of the entertainments of the stage, by Mr HAYWARD, reprinted here a few days ago, are serious and pathetic. The young will read them to their profit, if not totally infected with the madness of the theatre,

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bled sorrow. But apologies here are preposterous : the author of the comedy does not disguise its design, and it is obvious to an attentive reader, namely, to ridicule Tottenham and Tabernacle converts, and in that way to bury the name and labours of a distinguished minister of J E S U S in the bottom of contempt. Accordingly he is called up as it were from the grave, brought upon the stage in his ministerial habit, his tone, gestures, and fervent addresses are personated by the shallow ungenerous mimic, to the unbecoming mirth of spectators. But how base and ungrateful is such treatment of the dead ; and that too so very nigh to a family of orphans, the records of whose hospital will transmit Mr WHITEFIELD's name to posterity with honour, when the memory of others will rot ! How illiberal such usage of one, whose seasonable good services for his king and country are well known, whose indefatigable labours for his beloved divine M A S T E R were countenanced

nanced by heaven, of which there are living witnesses not a few, and many have fallen asleep ?

It would, I confess, be violating all the laws of charity to think, that every spectator of this scene was an approver too. Nay, it is possible that some, in their cool undissipated moments, reflected upon it with horror. This is well ; but ought they not to go further ? Will not the unprovoked barbarity of raking up the ashes of the dead, will not insolent abuse of that which ever was, and will be dear to Christians, justify much warmer resentment ? I mean, a farewell for ever to the stage, and activity to inspire others with the same abhorrence of it ; as in the words of Jacob upon another occasion, Gen. xlix. 6. *O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united.* Nay, I may add, that this were but just indignation at a performance so contemptible and paltry, so destitute of order, sentiment,

ment, and elegance, unless the modish swearing dialect with which it abounds, and impure innuendo's, be decoration: in a word, a performance whose title of MINOR, I humbly conceive, may henceforth be changed, and with little variation taken from Rev. xiii. 6. *And IT opened ITS mouth in blasphemy against GOD, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

F I N I S.

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Just published, and sold by W. GRAY,

1. Belinda's account of a comedy, called, *The Minor*. Price $\frac{1}{2}$ d.

2. Reflections on the innocence and usefulness of the stage. By Mr Hayward. 1 d.

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